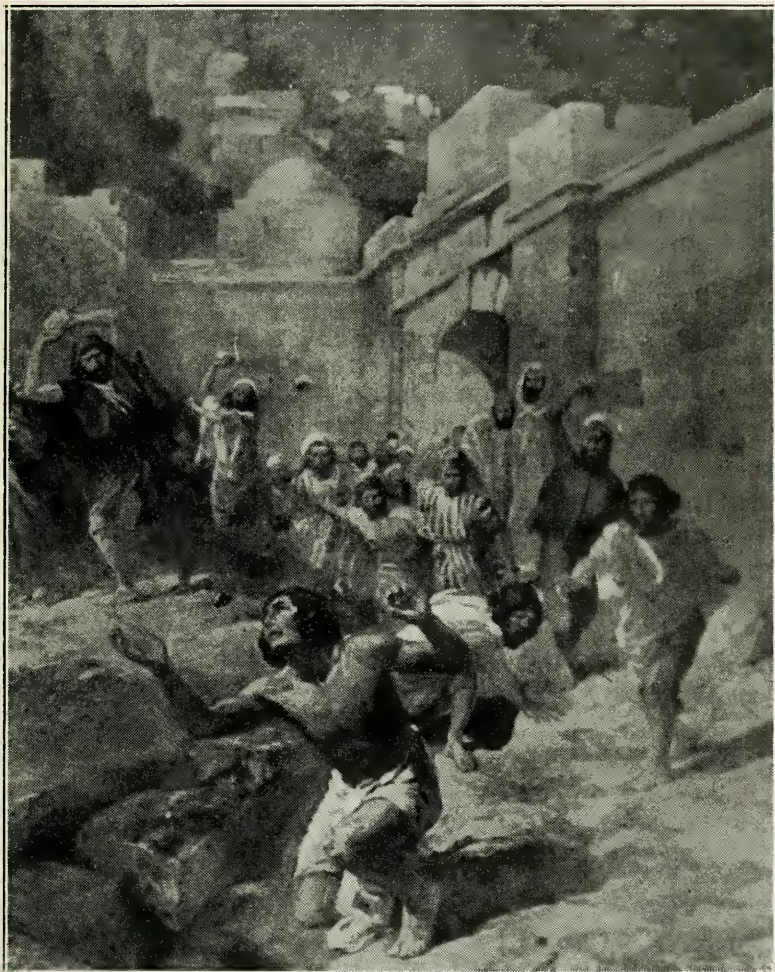


Millennial Star



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The Stoning of Stephen

"Behold, I see the Son of man standing on the right hand of God."

(See page 242)

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with the year's best sellers—

JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillian Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million 11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples 7/6

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"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matthew 7: 21

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THIS WEEK'S COVER—

The stoning of Stephen, first of the Christian martyrs, is shown on this week's cover of the *Star*. One of the seven deacons, Stephen was "a man full of faith and of the Holy Spirit" and also "did great wonders and miracles," in the words of the scripture. Among those who consented to his death was Paul, the apostle, then known as Saul of Tarsus, who later went on with the work for which Stephen gave his life.

The New Testament account of Stephen's death (Acts 7: 51-60) furnishes testimony to Christ's being the Son of God, for it says: "But he, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold I see the heavens opened and the Son of man standing on the right hand of God."

HAS GOD CHANGED?

BY ELDER NEPHI JENSEN

“DO you believe that Jesus Christ is to-day a tangible Personage, having a body of flesh and bones?” It was a Latter-day Saint missionary who asked the question. The question was directed to an aged Protestant minister who replied:

“I think so.”

Why should this minister, who had preached for fifty years, be so indefinite and uncertain on this vital point of doctrine?

From the Scriptures

“We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.” This is the first Article of Faith of the Church.

Among the multitude of scriptures which explain the belief of the Latter-day Saints that the members of the Trinity are separate individuals, physically distinct from each other, is the instance of Christ's baptism as recorded by St. Matthew. (Matthew 3: 16-17) When Jesus came to the river Jordan to be baptized by John the Baptist a dove descended as a sign that the Holy Ghost, though invisible, was present. John saw and felt Jesus in the flesh while performing the holy ordinance. He heard the voice of the Father from heaven, saying, “This is my beloved Son, in whom I am well pleased.” Each member of the Godhead manifest himself in a different way, and each was distinct from the other.

He had obtained his ideas of God from creeds which had been formulated by uninspired men, and not from the Bible. The first of these creeds was drawn up at the Council of Nice A.D. 325. The history of the formation of this creed is one of the interesting studies of theology. Let us take a glance at the story.

A very important part of the personal ministry of Jesus Christ in the world was to teach the truth about God. The Saviour in appearance was so much like the Father that He said to Philip, “He that hath seen me hath seen the Father.” This Jesus was in form and appearance very much like other men. After His resurrection He has a tangible body of flesh and bones. When He appeared to His disciples in the room, He said: “Handle me, and see; for a spirit hath not flesh and bones as ye see me have.” (Luke 24: 39) He ascended into heaven with His tangible body. After His ascension he was seen by Stephen, “standing on the right hand of God.” (Acts 7) From these facts and circumstances it is certain that Jesus is a real Personage, and that He and His Father are separate and distinct Personages.

The apostles of the Saviour were grounded in the doctrine that Jesus and His Father were literally Father and Son; and that they were not actually one Person, but one in heart and purpose. The first apostles, and the teachers of the Christian religion who followed the apostles, went out and preached that Jesus Christ was actually the Son of God. The clear meaning of

this teaching was that there were two Gods. The Christian ministers preached this doctrine to Greeks and Romans, and other nations. These Greeks and Romans already had settled ideas of God which they had learned from their philosophers. According to the teachings of these philosophers there was only one God, in the higher sense, and He was an infinite spirit.

The teachings of these early Christian ministers, concerning God, clashed with the Pagan philosophy. The philosophers said: "There is one God. He is an infinite spirit." The Christian ministers said: "God is a tangible Personage in human form, having a body of flesh and bones. There is more than one God. Jesus Christ is a God. He has a Father." About 150 A.D. a philosopher by the name of Celsus wrote a harsh attack upon the Christian religion. In his attack he said: "The Christians are a coarse and unethical people, they believe in more than one God. They say Jesus Christ is a God and that His Father is another God." Later, about 300 A.D., another philosopher, Porphyry, made a similar attack. He also criticized the Christians for believing in more than one God. Other critics also called the Christians to task for believing that Jesus was literally the Son of God.

In the meantime errors crept into the Church. Some of the teachers of the Christian religion desired to reconcile the Christian doctrines with Pagan philosophy. Along towards the close of the third century a great controversy arose in the church concerning the nature of Jesus Christ. Arius was the champion of one faction. He contended that Jesus Christ was not the Son of God. Athanasius was the leader of the other faction. He claimed that Jesus Christ was actually the Son of God. The discussion between these two factions grew so heated that a great council of the church was called to settle the question. The council convened at Nice in 325 A.D. After a prolonged discussion the council drew up the Nicene creed. In this creed they attempted to explain the Godhead.

It was a most difficult task that confronted this body of theologians. They set out to give such an explanation of the Trinity as would be accepted by both factions of the church. They also endeavoured to define the Godhead in such a way as to retain the true idea of Christ and His Father being actually two, and yet declare that there was only one God, as taught by the Pagans. So they in effect declared that there was one God, with three offices or manifestations.

From that creed the Christian world got its beclouded notions of the Godhead. From the time of the adoption of the Nicene creed, Christian ministers taught that there was just one God, and that Jesus Christ was just a mysterious manifestation of that one God. These notions came down to our time.



Nephi Jensen

So completely were these erroneous ideas fastened down upon the churches, that by the beginning of the nineteenth century there was not a Christian sect that taught the true doctrine of God. At the opening of the nineteenth century there was not a Christian church that taught that Jesus Christ and His Father were actually two separate and distinct, tangible Personages, as was plainly taught by Jesus and His apostles.

In the early part of the nineteenth century a great event happened. A boy fourteen years of age, Joseph Smith, became perplexed about the conflict in religious beliefs. He was seized with a burning desire to know which church was right. In the midst of his disquietude of mind he read one day in the Bible: "If any of you lack wisdom, let him ask of God that giveth to all men liberally . . ." (James 1: 5) The words of this text went home to the heart of the boy as the very words of the Lord. He believed that God had made this wonderful promise. He determined to put that promise to the test. One day in the spring of 1820, he went into a grove near his father's home, to pray for wisdom. While he prayed a beautiful pillar of light appeared above him. In the midst of this pillar of light stood two heavenly Beings. One of them pointed to the other and said: "Joseph, this is my beloved Son, hear him."

That glorious day the truth concerning God was restored to the world. On that day that boy discovered that God the Father is a glorified majestic Personage in actual human form; and that He and His Son Jesus Christ are two separate and distinct Personages.

From that glorious vision definiteness and certainty concerning God came back to the world. These clear, definite ideas of God are the heritage of the Church of Jesus Christ of Latter-day Saints. They have awakened in the hearts of those who have received them, living faith in the living God, and given them vivid consciousness of their responsibility to His Majesty on high, which leads them to honour and serve Him.

ANNIVERSARY GIFT

In fulfilment of the hopes of members of the Church in California and Idaho, construction work will shortly commence on the two new Latter-day Saint Temples in their states. When completed, £105,000 will have been expended on the edifices, increasing the number of temples built by the Church in this dispensation to eleven.

Members in the British Mission have also hoped that they may at some time have the opportunity of doing temple work in Britain. Only recently President Joseph J. Cannon received the following letter from Sister Lucy A. Walker, of Halifax Branch, of Leeds District:

April 6, 1937.

Dear Brother,

I am enclosing cheque for fifty pounds as an anniversary gift in remembrance of the organization of the Church on this date.

Please accept same towards a Temple building fund for England, which I hope may be realized in the future for the Saints here who may never reach another land to do their work for themselves and their ancestors.

Your sister in the Truth,

LUCY A. WALKER.

SEEKING THE TRUTH

By G. W. Curran

IF we are to arrive at any reasonable conclusions as regards to which is the true Church of Jesus Christ, we must necessarily seek after the Truth and accept the Truth when we find it, even though it does not coincide with our childhood ideas of religion as taught us by our parents.

Truth cannot injure us and it is the only means by which we may attain the Celestial Kingdom of God. We should therefore endeavour to learn much about other churches and their teachings, we should then strive to differentiate between the True Church and those that have only fragments of Truth.

We would, undoubtedly find that all the Christian churches, except the Mormon Church, altered the original plain, simple teachings of Jesus Christ; they have taken it upon themselves to change the ordinances—for instance, that of baptism.

A Seeker of Truth

A man who lived for fifty years in the shadows of the Hill Cumorah, where the Golden Plates of the Book of Mormon were delivered to the Prophet Joseph Smith, is the author of this article, "Seeking the Truth." It is the story of his conversion, which came after he had studied and considered the doctrines of the Church at great length, the results of which he has set down in logical, enlightening manner.

Cardinal Gibbons, for years head of the Roman Catholic Church in America, published a book in which he explains the reasons for changing from immersion to pouring and states that previous to the twelfth century baptism of adults only by immersion was the only method known. It is this change and the many others that has made latter-day revelation necessary in order that those seeking the Truth may find it. As regards to baptism the answer is given in the Book of Mormon when it says, "He that saith that

little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of Him and the power of His redemption."

I was born in the shadows of Hill Cumorah in New York State, near Palmyra, and for 50 years was an adherent to Roman Catholic doctrine and was regularly attending that church, at Canadaigua, New York.

In the early summer of 1935 I came upon a group of youthful missionaries preaching on the streets. Stopping to listen, I was at once impressed by their intelligence, appearance and friendliness. A young lady was expounding the doctrine of the Church pertaining to baptism and planted the seed of doubt in my mind as to whether I had been properly baptized.

Introducing myself, I was loaned a Book of Mormon, which I hid for fear my friends would learn I was interested; however, my investigation started at once and for five months I studied diligently. The result being a conviction that Joseph Smith was a true prophet of God and the greatest benefactor

to man since Jesus Christ, a testimony that the Book of Mormon is true and that the numerous revelations given us by the Prophet are given at a time when the world is in need of additional enlightenment and that the Church of Jesus Christ of Latter-day Saints is the only True Church of Jesus Christ on earth.

As the investigation proceeded my mind was cluttered with thoughts, such as these: "What shall my people say; what shall my friends think," for almost immediately my best thought was that at last I had found additional Truths. I realized that I could not consistently ignore such teachings as pre-existence and the several degrees of glory, for in both cases it fitted into my own thoughts on the subject, but my mind was so thoroughly set on the idea that the Catholic Church was the true church that it was extremely difficult for me to bring myself to the understanding that the Book of Mormon and the Doctrine and Covenants were actually Latter-day revelations. However, I

was particularly favoured by having from six to twelve missionaries near me during my investigation and each time I had a question I sought one of them out. Always they were able to explain satisfactorily, drawing me nearer and nearer to the ultimate.

It was in the middle of August that I got very impatient with myself for not being able to conclude the investigation and I decided that on a



The Hill Cumorah

"I was born in the shadows of Hill Cumorah."

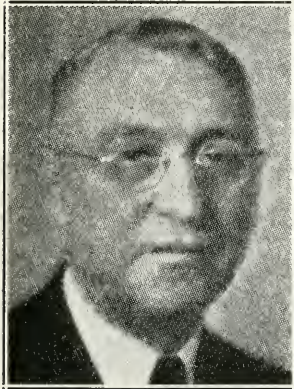
certain date I would make up my mind. In the few days that intervened I suffered intense anguish, lying awake nights. When the day arrived on which I was to decide, I went to the Catholic Church prepared to go to the sacrament; however, I could not decide. As I sat there pondering over my inability to put my mind at rest the thought struck me that I had not resorted to fervent prayer. My mind drifted to that portion of the Book of Mormon, where it says:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with sincere heart, with real intent, having faith in Christ, he will manifest the truth of it to you by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things.

After having given myself up to this prayer for a few
(Continued on page 252)

CHURCH NAMES NEW APOSTLE

A CABLEGRAM from the First Presidency of the Church announces that Elder Albert E. Bowen, General Superintendent of the Young Men's Mutual Improvement Association, was sustained as a member of the Council of the Twelve Apostles at the One Hundred and Seventh Annual Conference held April 4, 5, and 6, in Salt Lake City. Elder Bowen was sustained to fill the vacancy in the Council of the Twelve created by the death of Elder Alonzo A. Hinckley, as announced in the *Star* of January 7th.



Albert E. Bowen

Elder Bowen, who is well known throughout the Church, filled a mission to Germany and graduated from the University of Chicago in 1911 with the degree of Doctor of Jurisprudence. He has been actively engaged in Church work throughout his life. For many years he was a member of the Deseret Sunday School Union Board.

Concerning Elder Bowen and his work, President Richard R. Lyman said:

"Because in my boyhood I was a student in Logan, the former home of Albert E. Bowen, I have always felt

that I have known him well, although our association has not been one that could be called intimate.

"This man has a mind and heart of the very highest quality. He has lived a truly Christian life. Of his time and of his unusual talents he has given unselfishly, yes, even lavishly to his Church. All his days he has been a faithful, consistent Latter-day Saint. His is naturally a religious nature. He has been one of the pillars of these two important organizations in the Church. He is a man who has so lived that he has nothing to conceal.

"As an outstanding spiritual leader, as a thoroughly successful, experienced and well-trained executive, he, with his love of honour and his devotion to righteousness, with his kindly heart and his gentle nature, will bring to the Council of the Twelve a strength that will surely be felt. In all things his judgment will be fair yet his view will be one that is forward looking.

"Like all others who know this good man, we rejoice at his selection and are sure that as the years go by and the people of the Church have an opportunity to get in close touch with him, they will have, as we who know him now have, not only a high regard for him but a deep affection.

"To our good brother and to the Church also, we of the European Mission extend our congratulations upon the selection of one so worthy for this important place of leadership in the Church. This outstanding honour comes to him as a recognition of his life-time of efficient and unselfish service."

THURSDAY, APRIL 22, 1937

EDITORIAL

WHY SUCH SELF-CONFIDENCE ?

Across the Irish Sea in the city of Belfast, religion is a serious matter. That delightful city, whose skyline is characterized by its church spires, feels the religious conflict much as it was felt in the days of the Reformation. The northern Ireland Protestants are acquainted with their Bible, and when you talk religion to them, you need to know the Law and the Prophets. Perhaps nowhere on earth is the New Testament more closely studied.

A few months ago the writer addressed an open-air meeting on the Belfast Custom House steps. In the five hundred people before him, there stood as attentive and kindly a crowd as one could hope to meet under such circumstances. They had been impressed by that powerful humanizing agency, music. The Millennial Chorus had sung a number of hymns. Several of the travelling Elders had spoken—there were twenty-two present. Such scenes were familiar to these young men, and they bore earnest testimony to the truth of the message which they had come so far to present. This writer was as deeply impressed as the many others present, and when he was called on to speak last, the following ideas came to his mind and were expressed to that quiet, listening throng.

The twenty-two young missionaries had had no theological training save what they had learned in their homes, Sunday-schools, seminary classes, and other organizations attended by the youth of their communities. Nearly all were in their early twenties, some had not yet reached their majority.

They had been sent abroad by their Church, and immediately upon arriving they were directed to go to the homes of the people, to hold open-air meetings, to seek opportunities to speak before adult classes, religious bodies, Toc H and other social and civic clubs, and in every legitimate way to try to bring the information of the restored Gospel to the attention of all who would heed them.

Their work calls them day after day to go to every class of people. In the same day, as one missionary has related, he talked to a poor man who made his living chopping fire wood, and to a member of the household of the King. They meet the learned, the experienced, the subtle, the wise, persons of deep religious conviction, Free Thinkers, Catholics, Protestants, ministers, vicars, priests. They never avoid a discussion. They will go to any place in high society or low, among the learned, the fanatical, or the ignorant, to deliver their message and meet the arguments of

An Open-Air Meeting

No Special Training

Preach to Everyone

those who oppose it.

Of the twenty-two young men, fifteen were college students, who for several years had with open minds been seeking knowledge. They had been in an environment that encouraged them to be liberal to new truth, and their fresh, youthful intellects were free from dogmatism. There had been neither time nor continued occupation to indoctrinate their minds and leave them inflexible. Standing on the threshold of life, looking out upon the modern world, they are eager to push aside old and worn out theories and practices, to accept change, to turn their backs on childhood's beliefs, provided they find new truth.

These missionaries came from the New World and from the newest part of it, where tradition and old habits of thought have been dissolved in the adventurous experiences of conquering the desert and the mountains. Their parents and grandparents, leaving the occupations of their forefathers, crossed sea and plain and founded homes, learned new occupations, changed their way of living, formed new social relationships. The factory hand became perhaps a farmer, the shop assistant a worker in the mines, the man from the coal pit a sheep raiser. No movement in the world has ever had so powerful an influence as the Mormon movement in releasing men from the bondage of traditional thought.

Therefore in the missionary body of the Latter-day Saints, there are these elements of youth, the intellectual habits of the student, the open minded attitude of the wild West where men had learned to make decisions for themselves unfettered by the beliefs or opinions of others. And yet this writer, knowing as he does thousands of missionaries, and whose father, brothers, and nephews have spent considerably more than one hundred years in missionary service, has never heard of a single instance where a Mormon missionary was converted to another faith.

It is a self confident Church that sends its young men forth, so open-minded and with such background of independence, to meet and challenge the religious opinion of the whole world.

There is only one explanation for such self-confidence. There is only one possible reason for such astonishing fidelity. The Church that sends its untrained youth forth to meet the world must possess the TRUTH.—JOSEPH J. CANNON

WHY READ THE BIBLE ?

If you do not like the Bible, remember that it is not on trial—rather, the taste and cultivation of the reader are on trial. This book has always been the companion of the best minds, the text book of the greatest intellects, the inspiration for the highest endeavour, the source of the greatest achievement.

Why read the Bible? If not for the depth and beauty of its literature—if not for the inestimable contribution which it has made to our freedom and democracy—if for none of these reasons, read it because it contains the word of God, because it is the record of His dealing with His children in the dispensations that are passed and gone, indicating the forces that have made for righteousness and peace and the practices which have resulted in individual failure and national decay.

Read it because it is a revelation of man's place in the great scheme of things and of the Almighty's plan to save and bless the world.

—BRYANT S. HINCKLEY

FRUITS OF MY FIRST YEAR'S LABOUR

By President Wilford Woodruff

Last week's instalment told of some of the interesting experiences of President Woodruff in Tennessee, how he obtained two good meals and a room in one of the finest taverns of Memphis and preached a sermon to the most fashionable people of that city.

CHAPTER VI

of LEAVES FROM MY JOURNAL

AFTER leaving Memphis, I travelled through the country to Benton County and preached on the way as I had opportunity.

I stopped one night with an Esquire Hardman. Most of the night was spent by the family in music and dancing. In the morning, at the breakfast table, Mr. Hardman asked me if we believed in music and dancing.

I told him we certainly did not consider them essential to salvation. He said that he did and therefore should not join our Church.

On the 4th of April, 1835, I had the happy privilege of meeting Elder Warren Parrish at the house of Brother Frys. He had been preaching in that part of Tennessee, in company with David W. Patten, and had baptized a number of people and organized several small branches.

Brother Patten had returned home, and Brother Parrish was labouring alone. I joined him in the ministry, and we laboured together three months and nineteen days, when he was called to Kirtland.

During the time we were together, we travelled seven hundred and sixty miles, and preached the Gospel daily as we had the opportunity. We baptized some twenty persons.

By the counsel of the Prophet Joseph Smith and Oliver Cowdery, Elder Parrish ordained me an Elder, and left me to take charge of the branches that had been raised up in that neighbourhood.

As soon as I was left alone, I extended my circuit and labours. For a season I had large congregations; many seemed to believe, and I baptized a number.

On the 15th of August I had an appointment at the house of Brother Taylor, the step-father of Abraham O. Smoot.

I had to cross Bloody River, which I had to swim in consequence of heavy rains. While crossing, my horse became entangled in a tree top, and almost drowned; but I succeeded in getting him loose.

We swam to the shore separately. He reached the shore first, and waited till I came out. I got into the saddle, and went on my way in good spirits, and had a good meeting.

On the 20th of October I baptized three members of the Campbellite Church, one of whom was a deacon. I then rode twelve miles to Mr. Greenwood's, who was eighty years old. His

wife, who was ninety-three years old, I found quite smart, and busy carding wool. I preached at their house, and baptized both of them.

On the following day I preached at the house of Benjamin L. Clapp and baptized seven Campbellites and one Baptist.

On the 16th of November I preached at Brother Camp's and baptized three. On the day following, it being Sunday, I preached again at Brother Clapp's and baptized five. At the close of the meeting I mounted my horse to ride to Clark's River, in company with Seth Utley, four other brethren and two sisters. The distance was twenty miles.

We came to a stream which was so swollen by rains, that we could not cross without swimming our horses. To swim would not be safe for the women, so we went up the stream to find a ford. In the attempt we were overtaken by a severe storm of wind and rain, and lost our way in the darkness, and wandered through creeks and mud. But the Lord does not forsake His Saints in any of their troubles. While we were in the woods suffering under the blast of the storm, groping like the blind for a wall, a bright light suddenly shone around us and revealed to us our dangerous situation on the edge of a gulf. The light continued with us until we found the road; we then went on our way rejoicing, though the darkness returned and the rain continued.

We reached Brother Henry Thomas' in safety about nine o'clock at night, having been five hours in the storm and forded streams many times. None of us felt to complain, but were thankful to God for His preserving care.

On the following day I preached in Damon Creek and organized a branch called the Damon Creek Branch, and ordained Daniel Thomas a Teacher.

On the 19th of December I again preached at the house of Brother Clapp, and baptized five persons; one was a Campbellite preacher.

On the following day I preached at the house of Brother Henry Thomas, when a mob of about fifty persons collected, headed by a Baptist preacher, who, after asking one question, advised the mob to not lay hands on any man on account of his principles.

The advice was good and well taken, and at the close of the meeting I baptized three persons, one seventy-eight years old.

This brings the year 1835 to a close—the first year of my mission, during which time I had travelled three thousand two hundred and forty-eight miles, held one hundred and seventy meetings, baptized forty-three persons—three of whom were Campbellite preachers—assisted Elder Parrish to baptize twenty more, confirmed thirty-five, organized three branches, ordained two Teachers and one Deacon, procured thirty subscribers for the *Messenger and Advocate*, one hundred and seventy-three signers to the petition to the governor of Missouri for redress of wrongs done the Saints in Jackson County, had three mobs rise against me—but was not harmed, wrote eighteen letters, received ten, and finally closed the labours of the year 1835 by eating johnny-cake, butter and honey at Brother A. O. Smoot's.

SEEKING THE TRUTH

(Concluded from page 246)

moments, I began to feel weak and although not a bit ill, I felt like a small child of six or eight years. A few moments later, while leaning forward in a kneeling position I could see the bottom of the seat in front of me and there curled up directly under my eyes was a small kitten, the first I had ever seen in church. Immediately the thought came to me, "Unless you become as a little child you cannot enter the kingdom of God."

I picked up the kitten, walked out and left the kitten in the doorway of the church, my worries were over for never once from that time on did I feel any necessity for hurrying my investigation and I took my time giving the Doctrine my thorough investigation. On November 10, 1935, I was baptized at Palmyra, by Elder Richard L. Smith, of Lewiston Idaho.

For 10 or 15 years previous to my meeting of the missionaries I had thought considerably about my origin and the teaching of the Roman Catholic Church which I had attended all my life, that my beginning was when God breathed a soul into my body at the moment of conception, did not satisfy my mind on the subject; it seemed that I must have lived previous to that and when I had studied the subject from the Mormon viewpoint, I was convinced that I had. I like those two verses in the third chapter of Abraham in the Pearl of Great Price where it says:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make My rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them, thou wast chosen before thou wast born.

It is reasonable Doctrine that we lived in pre-existence as spirit children of God and a Doctrine that appeals to intelligence.

My investigation of the organization of the Church proved to my entire satisfaction that the Church of Jesus Christ of Latter-day Saints has the proper set up as the Church of Christ. We find that the primitive church had the exact and identical set up with its apostles, seventies, high priests, elders, priests, deacons and teachers; the fact that priests laboured without pay and that the services were plain and simple were appealing points, in fact it was my best thought that the Mormon services were exactly as we might have expected Christian services to have been had we lived 1,900 years ago.

As a student of Catholic doctrine I had learned that should I commit a greivous sin and die without having the opportunity to repent I would be cast into eternal hell fire, without any hope of redemption. The revelations given in the Doctrine and Covenants' 76th Section, concerning the three degrees of Glory clarified my mind entirely on the subject. After explaining how the Sons of Perdition shall be the only ones lost, it says: "That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to

sanctify the world, and to cleanse it from all unrighteousness."

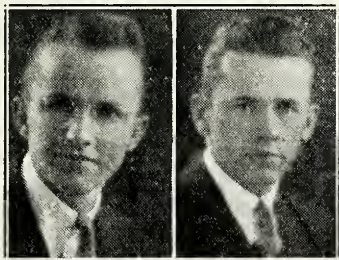
It does not fit into the idea of the mercies of Christ that one should be lost eternally for having committed sin. This Latter-day revelation should appeal to anyone who is seeking the Truth on this all-important matter; for the plan of salvation as understood by the Mormons is the only plan presented by the numerous so-called Christian churches that has the mark of reasonableness; also the Church's stand on baptism for the dead is further evidence of its being the True Church, for we have the writing of Paul where he says:

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?—I Corinthians 15: 29

In addition to the doctrine mentioned above, the appearance, conduct and friendliness of the missionary group had a great deal to do with my conversion; this coupled with the fact that undoubtedly I was of the blood of Israel hastened my acceptance of the entire doctrine and brought joy and contentment.

AN UNUSUAL COINCIDENCE

IN bringing its weekly message of the restored Gospel to its 6,000 subscribers, the *Star* also unknowingly performs many services to its readers. One such instance occurred recently by bringing relatives in contact with each other. In the *Star* of March 11th, was the following article:



Walter and William Woffinden

They contact relatives.

Twin brothers, whose father is a native of Yorkshire, were among the ten Elders who arrived Wednesday, March 3rd, on the s.s. *Manhattan* to begin two year missions in Great Britain. They are Elders Walter D. and William G. Woffinden, of Garland, Utah. Their father, Elder Horace D. Woffinden, left England in 1892, when nine years old, in company with his parents, who had been converted to the Church a short while previous.

From Rawmarsh a few days later the Woffinden twins received a letter which said in part:

We are friends of the members of the Sheffield District branches and it has been brought to our notice through the Millennium Star of your arrival in England. You may be interested to know my Aunt and Uncle Walter Woffinden left Yorkshire with a son Horace in 1892. We have photos of Horace's twin boys and feel convinced that you are the twins.

Yours sincerely,
ELSIE and ALBERT PARNHAM

Now the young missionaries are looking forward to meeting their cousins for the first time and hope to do so in the near future.—PARRY D. SORENSEN

NEWS OF THE CHURCH IN THE WORLD

AFTER a three weeks' tour of the Norwegian, Swedish and Danish Missions, President Richard R. Lyman returned to London Wednesday, April 4th. At Bergen, Norway, his first stop, President Lyman attended a four-day M.I.A. convention at which there were 400 people present. His tour took him to Oslo, Stockholm, and Copenhagen, where the headquarters of the respective missions are located. President Lyman's last stop before embarking for London was at Aalborg, Denmark, birthplace of the late President Anthon H. Lund of the First Presidency and Andrew Jenson, present Assistant Church Historian. With the completion of this tour,

President Lyman has now visited nine of the eleven missions over which he presides.

FINALISTS in the competition for the National Basketball championship is the Latter-day Saints' team of London. They will meet Hoylake Y.M.C.A., defending champions in the final match, probably Friday, April 30th, in Liverpool. The team, composed of missionaries, advanced to the final round by defeating Birmingham Y.M.C.A. 38-17 last Saturday. Another team of missionaries from Rochdale lost to Hoylake in a semi-final match in the National championship by a score of 24-25.

OF CURRENT INTEREST

SHANGHAI'S Chinese telephone directory has finally gone over into the foreign school of thought by appearing in a style of binding with pages turning from left to right instead of from right to left as formerly. The Chinese type is set foreign style, horizontally and from left to right, whereas it used to be in true old-time Chinese style reading vertically and from right to left.

Names cannot be listed alphabetically because there is no Chinese alphabet, so the directory uses a newly-introduced "four-corner numerical system." As a name-character is made up of several brush strokes (often running to 14 or more), the types of strokes are divided into 10 sorts, each being given a number from 0 to 9. The character is then analyzed and given a number according to the characteristics of its four corners. For example, the name "Yuan" is expressed as 4073; this leads one to the proper page number in the directory; after which there is nothing to do but read through all the Yuans.

The most common name found in the latest Shanghai directory is that of Chen, with 840 telephones

registered in that name.

THE KING'S CUP AIR RACE will be held again in 1937. King George VI has announced his intention to continue to award a cup annually for this contest which was instituted by his father, King George V, several years ago. Viscount Wakefield, who has for some years past given £1,000 in prizes for the race, has this year decided to double the amount as a recognition of Coronation year. The racing committee of the Royal Aero Club is considering plans for the race which will be submitted to King George VI for his approval.

TRANS-PACIFIC aviation is a comparatively recent event, but among the Hawaiian Islands, in the mid-Pacific, an airline has been shuffling back and forth for seven years which to-day can show the enviable record of not one mishap during that period. Over sea routes which demanded days of paddling by early Polynesian canoeists, the Sikorsky amphibian planes of Inter-Island Airways, Ltd., have flown more than 1,500,000 miles carrying more than 80,000 passengers, since its formation in November, 1929.

FROM THE MISSION FIELD

Doings in the Districts.

BIRMINGHAM—More than a hundred members and friends attended the M Men and Gleaner Girls' Banquet sponsored conjointly by Handsworth and Sparkbrook Branches Saturday, April 3rd, in Hands-Branch Chapel. Brother B. V. Green was Master of Ceremonies, and the Millennial Chorus sang several numbers.

The Boy Scouts of Sparkbrook Branch, led by Brother Bertram Stokes, scoutmaster, and Elder Blaine D. Parkinson, entertained more than fifty members and friends at the social which they sponsored recently. Brothers Jack Ward and Dennis Collins participated on the evening's programme. Brother Frederick Webb and Sister Doris Adams, Sparkbrook Branch M.I.A. officers, addressed members of the Birmingham Education Committee recently. Their subject was M.I.A. work. It was representatives of this committee who recently granted Sparkbrook Branch the free use of a classroom for Boy Scout work.

BRISTOL — Eighty members and friends attended the Bristol Branch M.I.A. social in Hannah More Hall Saturday, April 10th. Miss Ann Jeffreys was guest of honour. Miss Jeffreys, a non-member, has sold 11 subscriptions to the *Star* in the past few weeks, and for her work the missionaries presented her with a token of appreciation.

HULL—Thrift Hall, Grimsby, was the scene of a Grimsby Branch social on Thursday, April 8th. On the programme was a lantern lecture by Elders Bryant H. Croft and Franklin H. Hawkins. Games were played and refreshments served.

IRISH—At baptismal services held Sunday, April 4th, in Belfast Branch hall, the following were baptized and confirmed: Edith Sarah Lynn, baptized by Elder Austin M. Scott and confirmed by Elder Norman E. Weston; Minnie Jordan Frazer, baptized by Supervising Elder Joseph W. Darling and confirmed by Brother Theodore H. Fulton.

More than eighty members and friends of Belfast Branch held a conference social in the Branch hall on Monday, March 29th. Games and community singing were led by Brother Joseph Ditty, of the District Presidency. A ramble to the top of Cave Hill was enjoyed by members and friends on the following day. Games and refreshments were enjoyed at the Branch hall in the evening.

LIVERPOOL — "Prophecy and its Fulfilment," furnished the theme of Burnley Branch conference, held Sunday, April 5th, with Branch President J. E. Owens conducting. Speakers were District President John R. Moore and Supervising Elder Keith M. McMurrin. A musical item was furnished by Sisters Doris

THE WRITING AND POETRY CONTESTS

Since the last announcement of the Centennial Writing Contest and the Centennial Poetry Contest, many inquiries have come from readers of the *Star* asking for further details. Here are the rules:

1—There is no limit to the length of the poems submitted. They must deal with the Church Centennial theme, however. There is likewise no limitation on the number of entries a contestant may submit.

2—The Writing contest entries are limited to 1,500 words in length. They must likewise deal with the Centennial theme. Contestants will not be limited in the number of manuscripts they may submit.

In both contests, entries *must be written on one side of the paper only* and preferably typewritten. All entries must be submitted to the Contest Editor, *Millennial Star*, 5 Gordon Square, London, W.C.1, before June 15th. Prizes will go to winners of first, second and third places in both contests and the winning entries will be included in a special Centennial number of the *Star* which will be issued at the time of the Centennial Conference on July 31, August 1-2.

and Lillian Owens.

Brother Luther Espley was chairman of a social held in the home of Brother and Sister J. E. Owens on Monday evening, April 5th. Refreshments were served by Sister Doris Owens.

A farewell banquet in honour of Elders Dale L. Barton and John M. Brown, recently released from their missionary labours, was given by members and friends of Preston Branch on Friday, April 2nd. The tables were set out by Mrs. Elsie Wigglesworth and Sisters Laura Winn, Gertrude Corless, Mary C. Hartley and Jennie Sinfield assisted in the preparation of the banquet. The two departing missionaries gave their farewell remarks, and thanked the Saints for their kindness during the time they have been in Preston. Brother Clifford Hartley was Master of Ceremonies, and musical numbers were furnished by Brother Harry Gregson.

LEEDS—A Bradford Branch M Men and Gleaner Girls' Coronation banquet was held in the recreation room of the L. D. S. Chapel, Woodlands Street, Bradford, on Saturday, April 10th. All the table decorations were arranged by Sister Hilda Jennings in red, white and blue. Elder Bertram T. Willis was Master of Ceremonies. Brother George Pitts conducted games during the evening.

LONDON—St. Albans Branch genealogical class, under the chair-

manship of Brother James R. Cunningham, gave a supper in the Branch hall, Wednesday, April 7th. Brother Ira W. Mount, Sister Lillian Starbuck, and Elder Arlond T. Christensen, Mission genealogy officers, were in attendance.

MANCHESTER — Oldham Branch Primary conference was held Sunday, April 4th, under the direction of Primary Mother Sister Winnie Taylor. Sisters Laura Dimler and Sarah Elvera Campbell, lady missionaries, Sister Sarah Allsop, district supervisor, and Sister Emma Wynn took part in the programme. The Rochdale M Men Football Club sponsored a dance on Saturday, April 3rd. Nearly one hundred people were present, including a number of missionaries.

SHEFFIELD—Sheffield District held its Speech and Musical Festival Saturday, April 10th, in Sheffield Branch Chapel. Winners of the various contests were: Barnsley Branch—retold story and vocal solo; Rawmarsh Branch—debate, speech, vocal duet and organ solo; Sheffield Branch — chorus, and pianoforte solo. Masters of Ceremonies were Brother John Ianson-Holton and Sister Lillian Clark.

Supervising Elder Victor L. Bingham and Brother Herbert Bailey conducted the lesson at the Woodseats Friends' Adult School Sunday, April 11th. Elder Bingham gave the lecture "Forgotten Empires" before the same group on Sunday evening.

LEEDS DISTRICT CONFERENCE

With 275 people in attendance at the evening session, almost half of whom were non-members, Leeds District conference was held Sunday, April 19th, in the Bradford Branch Chapel.

District President Herbert Walker conducted the evening session, at which President Joseph J. Cannon was principal speaker. Others included Brother Thomas I. Watkins, first counsellor in the district presidency, Supervising Elder John W. Boud, and Elder Marvin G. Butterworth.

Presidents Cannon and Walker and Elders Alton D. Merrill and

Arthur W. Jorgensen spoke at the afternoon meeting, conducted by Brother Watkins. The morning session was conducted by Brother John C. Harrison, second counsellor in the district presidency, and speakers included Brother Fred Laycock, President Cannon, and Elders Wilford P. Jordan and Rodney J. Shirley.

Sheffield District conference sessions will convene in the Sheffield Branch Chapel, Lyons and Ellmere Road, Sheffield, on Sunday, April 25th. Nottingham District conference will follow on May 2nd, in Leicester.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

For the convenience of Star readers we are printing a complete list of the Chapels and meeting places of the Church of Jesus Christ of Latter-day Saints in all districts of the British Mission.

BIRMINGHAM DISTRICT

Birmingham:

L. D. S. Chapel,
23, Booth Street,
Handsworth, Birmingham.

Council Schools,
Stratford Road,
Sparkbrook, Birmingham.

Kidderminster:

L. D. S. Chapel,
Park Street,
Kidderminster, Worcs.

Northampton:

L. D. S. Chapel,
89, St. Michael's Street,
Northampton.

Nuneaton:

Masonic Hall,
Nuneaton, Worcs.

Tipton:

Enquire at:
72, Tursfield Road,
Tipton, Staffs.

Wolverhampton:

L. D. S. Hall,
Hill Street,
Off Lower Stafford Road,
Wolverhampton.

BRISTOL DISTRICT

Bristol:

Hannah More Hall,
45, Park Street,
Clifton, Bristol.

Plymouth:

L. D. S. Hall,
34, Park Street,
Tavistock Road,
Plymouth, Devon.

HULL DISTRICT

Hull:

L. D. S. Chapel,
Wellington Lane, and
Berkeley Street,
Hull, Yorks.

HULL DISTRICT—continued

Gainsborough:

L. D. S. Hall,
Curtis Yard,
Gainsborough, Lincs.

Grimsby:

Thrift Hall,
Pasture Street,
Grimsby, Lincs.

IRISH DISTRICT

Belfast:

Arcade Buildings,
122, Upper North Street,
Belfast, Ireland.

Dublin:

L. D. S. Hall,
8, Merrion Row,
Dublin, Irish Free State.

LEEDS DISTRICT

Batley:

L. D. S. Hall,
13, Wellington Street,
Batley, Yorks.

Bradford:

L. D. S. Chapel,
Woodlands Street,
Off City Road,
Bradford, Yorks.

Clayton:

Central Hall,
Clayton, Yorks.

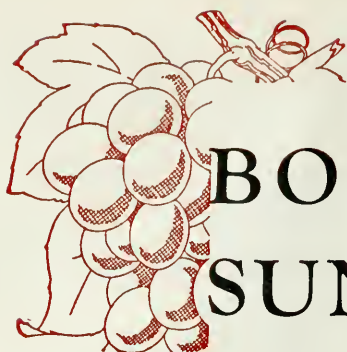
Halifax:

L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane,
Halifax, Yorks.

Leeds:

L. D. S. Hall,
5, Westfield Road,
Leeds, 3.

(To be Continued)



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